18. Apo. 1644
5.

AN ENDEAVOVR OF

Making the Principles of Christian Religion, namely the Creed, the ten Commandements, the *LORDS* Prayer, and the Sacraments, plaine and easie:

Tending to the more speedy instruction of the meaneſt capacities, and weakeſt memories.

And for the making triall alſo of their underſtandings, who though they have attained ſome meaſure of ſaving knowledge, yet through the weakneſſe of their abilities cannot expreſſe even that which they doe conceive.

The third Impreſſion.

The Preface is ſpecially to be heeded.

Hoſ. 4. ver. 6.
My people are deſtroyed for lack of knowledge.
Iohn 17. ver. 3.
This is life eternall, to know thee the only true God, and him whom thou haſt ſent, Ieſus Chriſt.

LONDON:
Printed for *Thomas Vnderhill* at the Bible in Woodſtreete. 1644.

A N

E X H O R T

O F

Making the Principles of Christian

Religion, namely the Creed, the Ten

Commandments, the LORD'S

Prayer, and the Sacraments,

plain and safe:

Tending to the more speedy Instruction of the

ignorant, and weak of

And for the making void all of their undertaking

of

which they go about.

The third Impression.

Printed for Thomas Parkhurst at the Bible

in Wood-street. 1684.

A Direction to the Christian Reader, concerning the reason and use of this way of Questions and Answers.

CHristian Reader, Thou hast here an endeavour of making the Principles of our Christian Religion plaine and familiar, even to very weak capacities, and easie to be remembred, even by very weak memories.

How fit it is to performe this, though thy own experience will best inform thee, if thou be pleased to make triall of it: and any thou hast care of, yet thou maist partly conceive, if thou wilt take along with thee the reason of the composition of it in this forme, and the drift aimed at by the Author, which will also direct thee to make right use of it.

I. Whereas thou canst not but observe at the first view, both a double sort of Answers and a double sort of questions; That is done, because the Author conceives that neither sort alone will suffice to drop in knowledge into narrow mouth'd vessels, for whose sake this labour hath been undertaken. Experience hath taught him this, and he is willing to teach it thee better cheape.

II. For the Answers (to speak of them first) observe in them first their brevity: secondly, their compleatnesse: thirdly, their easinesse. 1. One sort of them are undeniably as breef as may be; only Yea, or No: and yet even they will be of good use for instruction, but especially for triall. 2. Of the other sort also speciall care hath been had, to make them all as short as may be (considering their compleatnesse) that the weakest memory may not justly complaine of burthen.

2. Then for the compleatnesse of these Answers, take notice, 1. That they are all framed into entire sentences of themselves, without depending for their sense upon the foregoing questions. Hereby the learner shall have a stock of Divine Truth in his head, even though

he should forget the questions. And withall, this may help to prevent a common error observable in divers learners; who when the sense is shared between the question and the Answer (as for brevities sake it is usuall) forgetting the question, off give the Answer, which they have learned by rote, to a wrong question, to the great confounding of their understandings: which cannot so easily be here, where the Answer carries ever a full sense in it selfe; besides that for the most part it repeats part of the question. 2. These answers, though suiting directly to the first or head-question of every division, yet also agree fully to every one of the under-questions, by joyning but the brief Answer *yes*, or *no*, which is placed at the end of the question, & making it the beginning of the larger answer.

3 These answers are also remarkable easie, by reason that there is not a word in any of them, but hath been before in some of the Questions of that division. And so after the learner is but little used to them, he will soon get the answer, as having it altogether or in parcels, put into his mouth before in the Questions, and after he hath once learned them, hee will the easier both understand and remember them upon the rehearsall of the questions again, or even of some of them.

III.

1 Now concerning the Questions: First, as there is ever more then one Question belonging to the same division and full answer; so ordinarily and as oft as could be with convenience, the first question is generall, and therefore printed in a different Character, as the answers also are: And then the following questions are sub-divisions of that into more particulars, so to help to make the meaning of it more plain. Secondly, where ever the nature of the generall question would fairly beare it, and that it could be without multiplying too many questions under one head, the under-questions are by way of disjunction one crosse to the other, *Is it so? or so?* directing to own the truth by

answer-

answering *Yes*, & deny the falshood or falshoods (for oftentimes they are more then one) by saying *No*. Yet now and then it could not well be avoided but they must be all of one sort, & so the brief answers of that division, all *Yes*, or all *No*. But these are but few if compared with the rest. Thirdly to every question there is a proper answer fitted. To the head-question the larger answer suits fully; to the rest, the brief, *Yes*, or *No* over against it, besides the light it hath from the larger answer, as was noted before. So that in teaching or examining any one question may be asked alone, or at the most borrowing but a word or two out of the foregoing question (which is sometimes left out to spare the trouble of repeating too often the same common and plain words) and even the answering so any one question of a division (if done with understanding & discretion) wil be cleerly so much progresse in the knowledge of divine and saving truth, and lead on fairly to more. Fourthly, the totall number of the head questions and larger answers amounts not to any great proportion, and so will be the sooner learned and easilyer remembred: and the under-questions and brief answers, though making the volume swell, yet diminish the difficulty both of understanding and memory: and by the advantage of them, the author hopes that nothing necessary to be known by way of foundation or principle is omitted, or left without some clearing.

After all, the method and way of teaching these questions & answers to yong beginners may be this: First, read over to them all the questions of a division together, without expecting any answer at all from them at the first. Secondly, then go over the severals, and see what answer they can now make to the head-question by having heard the under-questions, containing among them the full answer. Thirdly, if they cannot doe this, then try whether they can discerne the truth from falshood, by answering yes or no

to the under-questions severally. 4. if this yet be too much for them, then teach them those briefe answers in order. 5. being perfect in the briefe answers of that division (and not before) teach them the larger answer. 6. In examining when they have once learned all the answers of a division, ask the head-question twice, namely first and last, that so the larger answer may ever be made to the Head-question, and so proceed to another question in due season.

Now the God of all wisdome & grace, who hath graciously promised, that under the kingdom of Christ the earth shall be filled with the knowledge of the Lord, as the waters cover the sea, and particularly that all our children shall be taught of him (on whose safe for Jesus Christs sake, and through him our great Prophet his blessing, as upon all other means used by any, so upon these weak endeavours of his unworthiest servant, that by them thou (whoever thou art) that thirstest and shine, finde some help, & that the more ease overcoming the conceited unparalleld difficulty of making those that are not book learned (as the phrase is) attain to any measure of understanding in matters of Religion, so as both thou and they may be both the more willing and able to teach and to learn, until we all come to the blessed perfection promised, when there shall be no more need of teaching every man his neighbour, and every man his brother, saying, Know the Lord, because all shall know him from the least to the greatest: comming all in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ.

Esay 12.9
Esay 54. 13.
Ier. 31.34
Heb. 8,11
Ephes. 4. 13.

I end with a double suit to thee. One, that according to thy knowledge, thou be carefull to walke humbly, holily and justly: The other, that receiving any good by this little work, thou pay the Author (though unknown to thee) by affording him a share in thy prayers: in which latter he professeth againe to require thee whether known or unknown; as being ever

Thine in the Lord Jesus Christ,

HERBERT PALMER.

Questions and Answers tending to explaine the Articles of the CREED.

Question 1.

What is a mans greatest businesse in this world?

Is it to follow the world, and live as hee list?

Or, Is it to glorifie God, and save his own soule?

2 Q. *How shall a man come to glorifie God and save his own soule?*

Can they do so that are ignorant?

Or, They that do not believe in God?

Or, Do not serve him?

Or, Must they not needs learn to know God? and believe in him, and serve him?

Q. *Say the Articles of the Beliefe.*

3 Q. *What is it to beleeve in God?*

Is it not first to be perswaded that there is a God?

And, is that enough without trusting in him as my God?

Or, Is it enough to trust in him at some time only?

Or, To trust in him, and not

Or,

A. A mans greatest businesse in this world is to *a* glorifie God, & *b* save his own soule,

No. *a* 1 *Cor.* 6. 20. 1 *Cor.* 10. 31. Yes. b *Mat.* 16. 26.

2 *A.* They that will glorifie God, and save their owne souls, must needs learn to *c* know God, and *d* beleeve in him, and *e* serve him.

No. No. No. c 1 *Chro.* 28. 9. 2 *Thes.* 1. 7, 8. d *Rom.* 4. 20. Yes. *Heb.* 10. 39. e *Deu.* 10, 12. *Rom.* 6. 22.

A. I beleeve in God, &c.

3 *A.* To beleeve in God, is *f* to be perswaded that there is a God, and *g* to trust in him *h* as my God, *i* at all times, *k* according to his word, f *Heb.* 11.

Yes. No. No. g *Psal.*

according to his VVord ?

Or, Is it to truſt in him as my God, at all times, according to his Word ?

4 Q. *What is God ?*

Is he a being, infinite in all perfection ?

Or, Is he finite and imperfect as all other things are ?

5 Q. *Are there many Gods ?*

Or, Is there but one God ?

6 Q. *How many perſons are there in the Godhead ?*

Are there not three, the Father, the Sonne, and the holy Ghoſt ?

Or, Are there more then three ?

Or, Fewer ?

And, Is there ſtill but one God ?

7 Q. *Is Ieſus Chriſt God ?*

Or, Is he not ?

8. Q. *Which perſon is Ieſus Chriſt ?*

Is he God the Father ?

Or, God the Son ?

Or, God the holy Ghoſt ?

And, Is he the onely begotten of the Father ?

9 Q. *Is the holy Ghoſt God ?*

And, Is he equall with the Father, and the Son ?

Or, Is he not ?

10. Q. *From whom hath God his being ?*

From

No. 6. g *Pſ.* 78. 22. h *Dan.* 6. 23. i *Pſ.* 62. 8. k *Pſa.* 56. 4. 10. 11.

Yes. 4. *A.* God is *l* a being, *m* infinite in all

Yes. perfection. l *Exod.* 8. 14. *m Iob* 11. 7, 8, 9.

No. 5 *A.* There is but

No. *n* one God. n 1 *Tim.*

Yes. 2. 5. 1 *Cor.* 8. 4, 5, 6.

6 *A.* There are *o* three Perſons in the God-

Yes. head, the Father, the

No. Sonne, and the holy

No. Ghoſt; yet ſtill there is but one God. *o* 1 *Ioh.*

Yes. 5. 7.

Yes. 7 *A.* *p* Jeſus Chriſt

Yes. is God, *Rom.* 9. 5.

8 *A.* Jeſus Chriſt is

No. *q* God the Son, *r* the

Yes. onely begotten of the

No. Father. q 1 *Ioh* 5. 20. r *Ioh* 1. 14, 17.

Yes.

Yes. 9 *A.* The holy Ghoſt

is *ſ* God, *t* equall with

Yes the Father and the

Yes. Sonne. ſ *Act.* 5. 3, 4. t *Mat.* 28. 19.

10. *A.* God hath his

u be-

From himselfe onely ?

Or, Hath he it from any other ?

11 Q. *What manner of being hath God ?*

Is God a Spirit ?

Or, Hath he any body or bodily parts, as men and other creatures have ?

12 Q. *Where is Gods dwellling ?*

Doth God dwell onely in Heaven ?

Or, Is hee every where in all places ?

Or, Onely in one place at once ?

13 Q. *If God be every where, how is it we do not see him ?*

Is God to be seen with a mans bodily eyes ?

Or, Is he invisible ?

14 Q. *What, or who is God like unto ?*

Cannot a man make a picture that may be like God, as of an old man sitting in Heaven ?

Or, Is he like any thing to be seen in the world ?

15 Q. *What perfection of power, or strength is there in God ?*

Is he Almighty ? and can he do all things ?

Or, Is there any thing too hard for him ?

16 Q. *What perfection of wisdome or knowledge is there in God ?*

Is any thing hid from God, which he doth not know ?

Or,

Yes. *u* being onely from himselfe. u *Exod.* 3. 14.

No.

11 *A.* God is a *x* Spirit and *y* hath no body. x *Iohn* 4. 24. y *Iob* 10. 4.

Yes.

No.

12 *A.* God is *z* every where, and in all places. z *Ierem.* 23. 23, 24. *Psal.* 139. 7. &c.

No.

Yes.

No.

13 *A.* God is *a* invisible. a 1 *Tim.* 1. 17. 1 *Tim.* 6. 16. *Iohn* 1. 18.

No.

Yes.

14 *A.* God is not *b* like a man, or any thing to bee seene in the world. b *Isai.* 40, 18, 25.

No.

No.

15 *A.* God is *c* almighty, and *d* can doe all things. c *Exod.* 6. 3. d *Iob.* 42. 2.

Yes.

No.

16 *A.* God is *e* most wise, *f* knowing all things, and *g* doth all things

No.

Or, Is he most wise, and knoweth all things?

And, Doth he all things most wisely?

17 Q. *What perfection of holinesse is there in God?*

Is he most perfectly holy?

Or, Hath he any sin in himself?

Or, Doth he cause any to sin?

Or, Allow any to sin?

18 Q. *What perfection of justice, or righteousnesse in there God?*

Is he alwayes most just in all things?

And, That whether he punisheth or spareth good or bad?

Or, Is there any unjustice or unrighteousnesse in him at any time?

And doth he punish all sin, either in the sinner, or in Christ the Surety?

19 Q. *What perfection of mercie is there in God?*

Is he most mercifull both in giving and forgiving beyond desert?

Or, Doth he no more for any of his creatures then they deserve?

20 Q. *To whom of mankinde doth God shew such mercie as to forgive them?*

Doth he shew like mercy to all?

Or, Doth hee forgive onely those that repent of their sins, and beleeve in Christ?

Or, Every one that crieth, *Lord have*

Yes. things most wisely, e 1 *Tim.* 1. 17. f *Heb.* 4. 13. g *Psal.* 104. 24.

Yes. 17 *A.* God is most perfect *h* holy, and *i* alloweth not any to sin.

Yes. No. h *Esay* 6. 3. i *Psal.* 5. 4. 5. *Hab.* 1. 13.

No. 18 *A.* God is always most *k* just, and in all things; *l* whether he punish or spare good or bad, *m* Punishing all sin either in the sinner, *n* or in Christ the Surety. k *Psa.* 115. 17. l *Job* 34. 10, 11, 12, 23. m Mal. 4. 1. n *Esa.* 53. 6. *Rom.* 3. 23, 24, 25.

Yes. 19 *A.* God is most *o* mercifull, both in giving and *p* forgiving beyond desert. o *Psal.* 145. 8, 9. p *Ex.* 34. 6, 7.

Yes. 20 *A.* Gods mercy onely forgiveth those that *q* repent of their sins, and *r* beleeve in Christ. q *Prov.* 28. 13. r *John* 3. 36.

No.

Yes.

21 *A.*

have mercy upon me, whether they repent and beleeve, or not? No.

21 Q. *What perfection is there in God in regard of time or continuance?*

Is God eternall from everlasting to everlasting? Yes.

Or, Had he any beginning? No.

Or, Shall he ever have any end? No.

22 Q. *What perfection is there in God, in regard of stedfastnesse or Mutability?*

Is there any change or changeableneſſe in God? No.

Or, In any of his perfections? No.

Or, Is he unchangeably the ſame for ever? Yes.

And, That notwithſtanding the changes he makes in all other things? Yes.

23 Q. *What perfection of truth, or faithfulnes is there in God?*

Is God moſt true in all his words? Yes.

And, Particularly in his promiſes and threatnings? Yes.

Or, Is it poſſible for him to lie? No.

24 Q. *What perfection of bleſſednesse doth God enjoy?*

Doth God want any happineſſe in himſelfe? No.

Needing the ſervice of any creature? No.

Or, Can any creature make him unhappy? No.

Or, Is he in himſelfe moſt bleſſed every way and for ever? Yes.

25 Q.

21. *A.* God is *s* eternall, *t* from everlasting to everlasting, having no beginning nor end. *s* 1 *Tim.* 1. 17. *t Pſal.* 90. 2. *u Rev.* 1. 8.

22 *A.* God is *x* unchangeably *y* the ſame for ever. Notwithſtanding the changes he makes in all other things. *x Mal.* 3. 6. *Ja.* 1. 17. *y Pſalm.* 102. 26, &c.

23 *A.* God is moſt *z* true, and it is not * poſſible for him to lie. *z Rom.* 3. 4. * *Tit.* 1. 2. *Heb.* 6. 18. *Numb* 23. 19.

24 *A.* God is in himſelfe moſt *a* bleſſed every way and *y* for ever, *x* 1 *Tim.* 6. 15. *Act.* 17. 25. *y Rom.* 9. 5.

25. *A.*

25 Q. *What certaine proofe have you that there is a God, such an one as you have acknowledged him to bee?*

Doth not your own very being give you assurance of it? Yes.

Or, could you your self, or any thing in the world have made you without God? No.

And, Doth not your preservation make you also sure that there is a God? Yes.

Or, Could you your selfe, or any thing in the world, preserve you without God? No.

And, Doth not the ordering of things that befall you also prove assuredly there is a God? Yes.

Or, Could you your self, or any thing in the world, so order those things that befall you, without God? No.

26 Q. *Who made the world and all things in it?*

Is God the maker of all? Yes.

Or, Were any of them from everlasting, and without a beginning? No.

Or, Did any of them make the rest? No.

27 Q. *How are things preserved in the world?*

Hath any of them, without God, power enough of themselves to preserve themselves? No.

Or, One another? No.

Or, Is it the power of God that preserveth them all? Yes.

28 Q. How

25 *A.* I am sure there is a God: because neither of my self nor any thing in the world could *z* make me, or *a* preserve me, or *b* order things that befall mee without God. *z Psal.* 100. 3. *Psal.* 139. 13, 14, 15, 16. *a Psal.* 22. 9, 10. *b Job* 1. 21.

26 *A.* God is the *c* maker of the World, and of all things in it. *c Gen.* 1. 1. *Acts* 17. 24.

27 *A.* The power of God is that that *d* preserveth all things in the World. *d Neh.* 9. 6. *Heb.* 1. 3.

28 *A.* Gods

28 Q. *How is the world governed, & how come things to passe?*

Is it Gods providence that ruleth all things? Yes.

Or, Doe chance and fortune rule some things? No.

Or, Destiny and the course of nature meerly? No.

Or, Doth any creature rule any thing at its own pleasure? No.

29 Q. *From whence must wee learn to know God and serve him rightly?*

Can it be of our selves only? No.

Or, By beholding Gods works of creation, preservation, and providence onely? No.

Or, Must we be taught it out of Gods Word? Yes.

30 Q. *Which book is Gods word?*

Is the Bible, the Scripture of the Old and New Testament the very word of God? Yes.

Or, Is it meerly the invention of man? No.

Or, Is any other book besides the Bible the Word of God?

31 Q. *How may it be proved that the Scriptures are the very word of God?*

Is their being wholly to Gods glory and their perfection, and their power upon consciences a sufficient proof of it? Yes.

Or, May all this be, & yet they be but the word of a meer man? No.

Or, Doe these things agree to any other word or booke not taken

28. *A.* Gods providence is that that *e* ruleth all things.

e Psal. 103. 19. *Iam.* 1.17. *Amos* 3.6.

29 *A.* To *f* know God, and to *g* serve him rightly, wee must be taught out of Gods Word. *f Psal.* 19. 1. *&c. with* 7,8. *g Esay* 8.20.

30 *A.* The Bible or the *h* Scripture of the Old and New Testament is the very word of God. *h* 2 *Tim.* 3.16. 2 *Pet.* 1.21.

31 *A.* The Scriptures are sufficiently proved to be Gods Word, by their being wholly to Gods *i* glory & their *k* perfection, & *l* power upon consciences,

i Iohn 7.18. *k Psal.* 19.7. *l Heb.* 4.12. *Psal.* 19.7.

taken out of the Scriptures?

32 Q. *In what condition was man created by God at first?*

Was he made miserable?

Or, Very happy?

In the Image of God?

Or, No better then other earthly creatures?

33 Q. *What was the Image of God in man?*

Did it stand in the shape and frame of mans body?

Or, In the perfection of his immortall soule?

And, Had he dominion given him over the creatures?

Or, Was any of them, as they are now, rebellious against man?

Or, Hurtfull to him?

34 Q. *In what specially did Gods Image in mans soule stand?*

Was he created in knowledge?

Or, Ignorant?

In righteousnesse?

Or, Sinfull?

In holinesse?

Or, Vnholy?

35 Q. *What condition is mankinde now naturally in?*

Still happy?

Or, Very miserable?

36 Q. *Wherein is mankinds condition now so miserable?*

Is not man behind still righteous?

Or, Are they all sinners?

And, Are you a sinner as well as others?

And, Are they all subject to punishment?

And,

No.
No.
Yes.
Yes.
No.
Yes.
Yes.
No.
No.
Yes.
No.
Yes.
No.
No.
Yes.
No.
Yes.
Yes.
Yes.

32 *A.* Man was created at the first in a very happy condition, in the *m* Image of God. *m Gen.* 1. 26.

33 *A.* Gods *n* Image in man stood in the perfection of his immortall soule, and dominion over the creatures. *n Gen.* 1. 26, 27, 28.

34 *A.* Gods Image in mans soule was specially in *o* knowledge, *p* righteousnesse and holinesse. *o Col.* 3. 10. *p Ephes.* 4. 24.

35 *A.* Mankinde is now naturally in a very *q* miserable condition. *q Ephes.* 2. 1, 2, 3.

36. *A.* Mans misery is *r* that they are now *s* all sinners, and subject to *t* punishment for sin; and that

is

And, Is that your condition as well as others?

Or, Are any free from punishment, you or others?

Or, Out of danger of it?

37 Q. *What is sin?*

Is it onely a transgression of Gods Law in deeds?

Or, Any transgression, be it in words or thoughts?

38 Q. *How came mankind to be miserable?*

Was it without their owne faule?

Or, Because they all sinned with our first parents *Adam* and *Eve* in eateng the forbidden fruit?

And, Did you sinne among them?

39 Q. *Why should children be charged with their parents faults?*

Is it not unjust?

Or, Doe men confesse it just, sometimes doing so to bastards and traitors children?

40 Q. *How farre are all mankinde corrupted with sin?*

Are they onely guilty of that first sin of *Adam*?

Or, Are they all in themselves corrupted with sin?

And, Are you so too?

And, That altogether in every part both of soule and body?

Or, Onely in some part?

41 Q. *Wont*

Yes. is t my condition as well as others. t *Rom.* 3.9. to 19. f *Ro.*5.12. t. *Ephes.*2.3,4.

No. 37 *A.* Sinne is any

No. u transgressiō of Gods Law, bee it but in

Yes. x words or y thoughts u 1 *Ioh.*3.4. x *Mat.*12. 36,37. y *Ier.*4.14.

No. 38 *A.* Mankind became miserable by sinning z all with our

Yes. first parents *Adam* & *Eve*, in * eating the

Yes. forbidden fruit: and I sinned among them. z *Rom.*5.12,18. * *Gen.* 3.6.

No. 39 *A.* Men confess it just to charge children sometimes with

Yes. the parents faults, doing so to Bastards and Traitours children.

No. 40 *A.* All mankinde are a altogether corru-

Yes. pted with sin, and that

Yes. in every part both of

Yes. soul and body; and b

No. so am I. a *Gen.*6.5. *Rom.*3.9.

41 Q. *What doe you meane by saying all men are altogether corrupted with sin?*

Are they all inclined to all sins?

Or, Only to some?

And, Are they all untoward to any good?

Or, Inclined at least to some good?

And, Are you as much inclined to sin, and as untoward to good, as any other by nature?

42 Q. *What say you of children new borne?*

Are they not altogether innocents?

And, Free from all taint of sinfulnes and corruption?

Or, Are they all that are conceived a naturall way, conceived and borne in sin?

And, Were you your self conceived and born so too?

Or, Without any sin or sinfulnes?

43. Q. *You say all mankinde are altogether corrupted: how then came any to be of a better minde or behaviour then others?*

Doth not that shew they are of a better nature?

Or, Is it only Gods grace that makes one man better then another?

44. Q. *What is the punishment due to sin, which even the least sinne deserveth?*

Is it death and eternall damnation?

And, [Rom.3.9.to 19.b Rom. 7.24. Prov.27.19.

Yes / No. 41 *A. c* All men are inclined to all sins, and

Yes. *d* untoward to any good: and

No *e* I as much as any other by nature. c *Rom.*3.9.*to.*19. d *Ier.*4.22. *e Tit.*3.3.

Yes. 42. *A. f* All children

No. that are conceived a naturall way, are conceived and borne in

No sin; and so was *g* I too. f *Ephes.*2.3. g *Psal.* 51.5.

Yes.

Yes.

No.

43 *A.* Gods *h* grace

No. is onely that that makes one man better then another. h 1 *Cor.* 4.7. 1 *Cor.*15.19.

Yes. 44 *A.* The punishment due to sin, even the least, is *i* death, and *k* eternall damnation,

Yes. and

And, All curses and crosses in the meane time besides?

Or, Is that too great a punishment?

Specially for some sins?

45 Q. *What punishment doe your sins deserve?*

Doe you acknowledge that even they deserve damnation?

And, All punishments besides?

Or, Is any of that too much?

Or, All that too much?

46 Q. *If the least sin deserves damnation, and all punishments besides, what matter is it, what sins a man commits that is guilty of any?*

Do men make their condition no worse by living in the world and multiplying sins?

Or, Shall all be punished alike in hell, whether their sinnes bee more or fewer, greater or smaller?

Or, Shall they that have more and greater sins, have more punishment in hell if they repent not?

47 Q. *But what if men be punished in this world?*

Shall not they escape all punishment in hell, though they never repent of their sins?

Or, Doe not they deserve more punishment in hell, because they would not amend for any punishment here?

And, So shall be sure also not to escape damnation?

48 Q.

Yes. and all *l* curses and crosses in the meane time. No. i *Rom.* 6. 23. k 2 No. *Thess.* 1. 8, 9. *Psal.* 9. 17. l *Deut.* 27. 26.

45 *A.* Even *m* my Yes. sins deserve damnation and all punishments No. besides. m *Ephes.* 2. 3.

46 *A.* They that have *n* more and greater sins, shall have more punishment in Hell, if they *o* repent Yes. not. n *Luke* 12. 47, 48. *Mat.* 11. 20. *&* 24. o *Rom.* 2. 4, 5.

No.

47 *A.* They that are Yes. punished here and yet will not repent *p* deserve more punishment for that, and so No. shall be *q* sure also not Yes. to escape damnation. p *Levit.* 26. 18, 21, 23, 24, 27, 28. q *Deut.* 29. Yes. 18, 19, 20, 21.

48 Q. *What is repentance?*

Doth a man repent that covers his sin?

And, Will not confesse them to God?

Or, That is not ashamed of them when hee doth confesse them?

Or, not sorrowfull for them?

Or, However doth not forsake them?

Or, Is it to confesse our sins to God with shame and sorrow, and to forsake them?

49 Q. *Whereby may repentance be knowne to be true?*

Is that true when it is only for some sins? and not for all knowne sins?

Or, When a man turns from his former sins, and willingly fals to new ones?

Or, May not a man be sure of his repentance if he be sure hee doth not cleave to any knowne sinne?

50 Q. *How far is it possible for a man that truly repents to forsake all sin in this world?*

Hath any sinne dominion over him still?

Or, Can they bee perfectly without all sin here?

Or, Is there sin still in the best upon the earth?

51 Q. *Who is it that sin reigneth or hath dominion over man?*

Is it in those that offend in many

48 *A.* Repentance is to *r* confesse our sins to *s* God, with *t* shame and sorrow, and *u* to forsake them. *r Prov.* 28.13. *s Psal.* 32.5. *Jer.* 31.18, 19. *u Isai.* 55.7.

49 *A.* Then a man's repentance is true when he turnes from *x* all knowne sins, and doth not willingly fall to *y* new ones. *x Ezek.* 18.30, 31. *y Ezek.* 33. *Acts* 26.20.

50 *A.* Those that truly repent have some sin in them, still but none have *z* dominion over them. *z Rom.* 7.15. &c. 1 *Joh.* 1.8. *a Rom.* 6.14. 1 *Joh.* 3.9.

51 *A.* Sin hath the *a* dominion over man, when he *b* yeilds

any things, but yet unwillingly?

Or, Always when one sinneth in some hainouser matter with some willingnesse?

Or, Only when he yeilds himself to obey the lusts of sin, and commit freely?

53. Q. *Since you say that none can perfectly repent as to be without all sin in this world; how shall any man be saved?*

Can a man's own works of righteousnesse save him?

Or, Can he make satisfaction to God for his sins by them?

Or, By any other meanes of his procuring?

Or, Have even those that repent need to be saved by Iesus Christ and his satisfaction?

53. Q. *Why must all that are saved, be saved by Iesus Christ?*

Is he the only Saviour of mankinde?

And, Cannot some creature, Saint, or Angell, save by their merits?

54. Q. *Who is Iesus Christ?*

You said he is God: but is he onely so?

Is he not man too? true man?

And, So God and man in one person?

55. Q. *Why was the Saviour of mankind both God and man?*

Must it needs be so that he might suffer and satisfie for the sin of man?

And,

No. ech himselfe to obey the lust of it; and *c* commit sinne *d* freely.

a Rom. 6. 12, 14. *b Rom.* 6. 16. *c Iohn* 8. 34. *d Rom.* 6. 20.

No. 52 *A.* Even those that *e* repent have need to be *f* saved by Iesus Christ, and his *g* satisfaction. *e Acts* 20. 21. *f 1 Tim.* 1. 15. *g Phil.* 3. 9.

No.

No.

No.

Yes. 53. *A.* Iesus Christ is the *h* only Saviour of mankind. *h 1 Tim.* 2. 5. *Acts* 4. 12.

No.

No. 54 *A.* Iesus Christ is *i* God and man in one person. *i Rom.* 9. 5. *Iohn* 1. 14.

Yes.

Yes. 55 *A.* The Saviour of mankind must needs be both God and man, to *k* suffer and satisfie

And, Because God alone could not suffer, and man alone could not satisfie for sin?

56 Q. *Vnto what offices was our Saviour Iesus Christ ordained of God, that he might compleatly save us?*

Doth not his name Christ, signifie Anointed, shew him to bee the great Prophet, Priest, and King of his Church and people, and Lord of all?

And, Was he sufficiently furnished with abilities for every one of these offices.

Or, Did he fail in fulfilling any of them?

57 Q. *How did Iesus Christ become man?*

Had he a naturall father as hee was man, as all others since our first Parents have?

Or, Was he conceived by the holy Ghost, and born of the Virgin *Mary*?

58 Q. *Seeing you say Iesus Christ was conceived by the holy Ghost, and borne of a Virgin; What perfection of nature had he as he was man?*

Do you reckon him in the number of sinners and guilty persons?

Or, Was he conceived and born without sinne, though no other children be so?

Or, Did he ever sin all his life time?

And, Was he not else like other men, even in naturall infirmities and temptations?

59 Q.

for the sinne of man
k *Heb.* 2. 14, 15, 17
Yes. *Heb.* 9. 14.

56 *A.* Christ was
annointed, that is, or
dained of God, the
great *m* Prophet,
Priest, & *o* King of his
Yes. Church, & *p* Lord *q* o
all. *l Act.* 10. 38. *m Ac*
3. 22. *n Heb.* 5. 6.
Yes. *Luk.* 1. 32, 33. *p Act.*
No. 36. *q Acts* 10. 36.

57 *A.* Iesus Chri
was *r* conceived by th
holy Ghost, and born
No. of the Virgin *Mary*
r *Mat.* 1. 20, 25.

58 *A.* Iesus Chri
Yes. was *s* conceived an
born *t* without sin
and *u* never sinned
all his life time, bu
No. * else was like othe
men. s *Luk.* 1. 35. t *He*
Yes. 7. 26. u 1 *Pet.* 2. 2
2 *Corinth.* 5. 21. * *He*
No. 2. 17. *Heb.* 4. 15.

Yes.

59 *A*

59 Q. *Since Christ was without sin, how came he to suffer?*

Was it by a tumult of people falling upon him?

Or, By any sickneſſe?

Or, Outward accident of miſchiefe lighting on him.

Or, Was he condemned by any Iudge?

And, Namely *Pontius Pilate* the Governour for the *Roman* Emperour?

And, Did he believe him to be a guilty perſon deſerving puniſhment?

Or, Did he know and proclaim him innocent, and yet condemn him?

60 Q. *What ſpeciall ſuffering did Christ undergoe?*

Was it onely ſome ſmall paine or ſhame?

Or, Was he crucified, that is, hanged naked and alive upon a croſſe of wood, by nailing his hands and feet to it?

61 Q. *What neceſſity was there that Chriſt ſhould undergoe ſuch a puniſhment as to be hanged on a croſſe of wood?*

Was not hanging a curſed puniſhment by Gods Law?

And, Was it fit that to Redeem us from the curſe of the Law and our ſins, Chriſt ſhould endure a curſed puniſhment?

Or, Was not that too much for him to endure?

62 Q.

59 A. Chriſt ſuffered under x *Pontius Pilate* the Iudge, who *y* knew him innocent, and yet *z* condemned him.

No. No. No. Yes. Yes. No. Yes. No. Yes. Yes. No.

x *Mat.* 27.2. y *Iohn* 18. 38. *Iohn* 19. 46. z *Luke* 23.24,25.

60 A. Chriſt was *a* crucified, that is, *b* hanged *c* naked and alive upon a croſſe of wood, by *d* nailing his hands and feet to it.

a 1 *Cor.* 1.23. *Iohn* 19. 17, 18. *b Gal.* 3. 13. c *Iohn* 19.23. d *Iohn* 20.25.

61 A. Chriſt, to Redeeme us from the *e* curſe of the law and our ſins, was to endure a curſed puniſhment, as hanging was by *f* Gods law. e *Gal.* 3. 10, 13. f *Deut.* 21. 23.

62 Q. *How long did Christ continue on the crosse?*

Was hee taken down alive after he had hanged a while upon it?

Or, Did he hang upon the crosse till he died, and gave his very life a ransome for us?

63 Q. *Why would Christ dye?*

Might he not have spared himself in that, and yet we have been redeemed?

Or, Was it necessary to deliver us from death, that Christ should undergoe death it selfe for us?

64 Q. *What became of Christs body and soule after death?*

Was not his body buried?

And, Did he not descend into hell?

And, Was not this fit to shew him to be truly dead, and to make his Resurrection more glorious?

Or, Was it unfit he should tarry at all in the state of death?

65 Q. *How long did Christ continue dead?*

Did he rise againe the third day from the dead?

Or, Is he dead still?

Or, Did he rise sooner?

Or, Later?

66 Q. *How came Christ out of the prison of the grave, since he was the surety to pay the debt of our sins?*

Doth his rising from the dead shew that he hath fully paid the debt?

Or, Is

No. Yes. No. Yes. Yes. Yes. No. Yes. No. No. No.

62 *A.* Christ hung upon the Crosse till he died, and gave his very *h* life a ransome for us. *g John* 19.30. *Phil.* 2.8. *h Mat.* 20.28.

63 *A.* Christ to deliver us from death, was to undergo death it selfe for us. *i Heb.* 2. 14,15.

64 *A.* Christs body was *k* buried and he descended into *l* hel to shew him to be truly dead, and to make his Resurrection *m* more glorious. *k* 1 *Cor.* 15.4. *Acts* 2.27,31. *m Luke* 24.26.

65 *A.* Christ *n* rose againe the third day from the dead. *n Luke* 24.46. 1 *Cor.* 15.4.

66 *A.* Christ rising and comming out of the prison of the grave sheweth that he, as our *o* surety,

Or, Might he have beene raised, and yet the debt of our sins still remaine to be paid by our selves?

Or, By some other?

69 Q. *How long did Christ continue on the earth after his rising from the dead?*

Is he still upon earth?

Or, Did he forty dayes after ascend into heaven body and soule?

Or, Is he any where else?

Or, Stayed he longer on earth?

Or, Lesse while?

68 Q. *What honour and happinesse hath Christ in heaven?*

Doth he sit at the right hand of God in the highest happinesse and glory that can be?

Or, Doth he want either happinesse and glory now?

Or Hath any of the Saints or Angels any higher honour then hee?

Or, Equall to him?

69 Q. *What power and authority hath Christ by being at Gods right hand?*

Doth his sitting at Gods right hand signifie that he is upon a seat there?

Or, That God hath any hand properly right or left?

Or, Doth it signifie that hee ruleth Gods Kingdome with all power and authority?

No. o surely, hath p fully payed all the debt of our sins. o *Heb.* 7. 22. p Rom. 4. 24, 25.

No. 67. A. q Forty daies after his rising from the dead Christ ascended into r heaven body and soule. q *Acts* 1. 3, 9. r Acts 3. 21.

Yes. No. No. No.

68 A. Christ *s* sits at the right hand of God in the highest *t* happinesse and *u* glory that can be. s *Mark.* 16. 19. t *Psal.* 16. 11. u *Ephes.* 1. 20, 21, 22.

Yes. No.

No. No.

69 A. Christ at Gods right hand * ruleth Gods Kingdome with all power and *x* authority. * *Heb.* 8. 1. x 1 *Pet.* 3. 22, *Ephes.* 20, 21, 22.

No. No.

Yes.

70 Q. *What is the greatest proofe of Christs authority?*

Shall he come with glory to judge both the quicke and the dead? Yes.

Or, Shall his authority bee at an end before the last day? No.

Or, Some other be Iudge? No.

Or, Shall not some or other of mankinde be excepted from being judged by him? No.

71 Q. *What is the meanes of partaking of Christ, and making him and all his benefits ours?*

Is faith the onely meanes? Yes.

Or, Is there any other meanes wherby we can partake of him? No.

72 Q. *What is faith? I meane true, justifying, saving faith?*

Is it not to rest on Christ alone for pardon through his death according to Gods offer? and then for all grace and salvation? Yes.

Or, Do they truly and throughly believe the doctrine of Christ who rest not on him? No.

Or, Who rest on any thing or person besides him? No.

Or, Together with him? No.

Or, Who think of resting on him otherwise then God offers him? No.

73 Q. *What warrant have you to believe in Christ, and rest so on him?*

Is it not presumption for such a sinner to offer to rest on him? No.

Or, Doth God in his Word offer

70 A. Christ shall come to *y* judge the quick and the dead; even *z* all mankinde none excepted. *y Acts* 10.42. *z 2 Cor.* 5.10.

71 A. Faith is the onely means wherby we *a* partake of Christ & make him and *b* all his benefits ours. *a Joh.* 1. 12. *b Acts* 26.18.

72 A. True faith in Christ is to *c* rest in him alone for *d* pardon through his death, *e* according to Gods offer, and then for all *f* grace and *g* salvation. *c Phil.* 3.7,8,9. *d Ro.* 3. 25,26. *e Luke* 24.47. *Esay* 59.20. *f John* 1. 16. *g Acts* 15.11.

73 A. God in his *h* Word offers Christ to me as well as to any other man; and *i* commands me to be-

fer Christ to you as well as to any other man?

Yes. *And*, Doth he command you to beleeve in him, as well as to beleeve or obey any other thing in his word?

Yes. *And*, Do all the promises, which are of all sorts, to second the Commandment to beleeve, concerne you as well as any other man?

Yes. *And*, Do the threatnings against unbeliefe also concerne you in like sort?

Yes. *And*, Likewise the examples of grace?

Yes. *And*, As well as any other thing in the word doth?

Yes. 74 Q. *How do you call the generall company of those that do truly beleeve in Christ?*

Is it not that which you mean by the holy Catholike Church?

Yes. *Or*, Doth the holy Catholike Church signifie any other sort or company of men?

No. 75 Q. *Why is the Church said to be holy?*

Is it for that every true beleever and member of the Church is a Saint and holy, truly sanctified, though not fully in this world?

Yes. *Or*, Is any one a true beleever and member of the Church that is not sanctified and holy?

No. *Or*, Are any of them fully sanctified in this world?

No. 76 Q.

believe in him as well as to believe, or obey any other thing in his Word. h *John* 3.15,16. 36. 1 1 *John* 3.23. *John* 6.29.

74 *A.* the generall company of those that truly believe in Christ is called the holy Catholick *k* Church. k 1. *Cor.* 1.2. 1 *Thess.* 1.1.

79 *A.* Every true *l* believer and member of the *m* Church is a Saint and holy, truly sanctified, though not *n* fully in this World. l *Acts* 15.9. m *Ephe.* 5.25,26,27. n *James* 3.2.

76 *A.*

76 Q. *What is it to be truly sanctified or holy?*

Are they so, who allow themselves in any one sin, how small so ever they judge it to be? No.

Or, How necessary soever? No.

Or, That are so fond of any creature, as that they cannot be content if they enjoy it not at their owne desire? No.

Or, Who serve God after their own will? No.

Or, Who will do his will in some things, but not in all? No.

Or, Do they hate all sin, and forsake all creatures so far, as to strive to serve God according to all his will? Yes.

77 Q. *Why is the Church called Catholicke, that is, universall, or generall?*

Is it because in all ages God hath had a Church? Yes.

And, Because he gathers it out of all Countreys and ranks of people? Yes.

Or, Was there never no time since Christ was first preached unto mankinde, when there was no Church at all? No.

Or, Are there some Nations or conditions of men, out of which God never takes any to be of his Church? No.

78 Q. *What generall benefit do all true Beleevers and members of the Church enjoy from Christ together?*

No

76 A. To be truly holy, one is to o hate all sin, and p forsake all creatures so far, as to q strive to serve God according to r all his will. o *Psalm.* 97. 10. p *Luke* 14. 26, 33. q *Heb.* 9. 14. r *Col.* 4. 12. *Heb.* 13. 21. 1 *Pet.* 4. 2, 3.

77 A. The Church is called Catholicke because in s all ages Christ hath had a Church, and he gathereth it out of all t Countrys, & u ranks of people. s *Heb.* 13. 8. *Mat.* 28. 20. t *Rom.* 3. 29, 30. *Act.* 10. 34, 35. u *Gal.* 3. 28. *Col.* 3. 11.

78 A. All true Beleevers and members of the Church enjo

to

Do they not enjoy together a communion of Saints, that is, a fellowship with Christ and one with another?

Yes. * communion of Saints, that is a fellowship with x Christ and y one with another. * 1 John 1.3.7. x 1 Cor. 1.9. y John 17.11.

Or, Is any of them being poor, or the like, denied fellowship with Christ in his grace, in any respect?

No.

Or, Denied a right to any good their fellow members might do for them?

No.

79 Q. *What speciall benefit hath every true believer from Christ in this life?*

79 A. z Every true believer hath from Christ in this life forgiveneſſe of ſinnes, z Acts 10. 43. 1 John 2. 12. Acts 5.31.

Have they not forgiveneſſe of ſins?

Yes.

Or, Are they not forgiven till after this life?

Yes

And, So any of them die without forgiveneſſe?

No.

80 Q. *What do you meane by forgiveneſſe of ſins?*

80 A. Forgiveneſſe of ſins is a Gods not requiring of us our ſelves to ſatiſfie for our ſinnes, becauſe Chriſt hath done that already. a Rom. 3.24, 25, 26.

Is it not that God requireth not of us our ſelves to ſatiſfie for our ſins, becauſe Chriſt hath done that already?

Yes.

Or, Muſt we, notwithſtanding our pardon, make God ſatisfaction by doing ſomewhat our ſelves in this world?

No.

Or, By ſuffering in this life?

No.

Or, Afterward?

No.

81 Q. *But why then are the faithfull afflicted in this life?*

81 A. The afflictions that the faithfull endure in this life are onely b fatherly corrections for their amend-

Is it not to make, at leaſt, part of the ſatisfaction to God for their ſins?

No.

Or, Is it not a wrong that they ſhould

should be afflicted when Christ hath made satisfaction for their sins?

Or, Is it onely fatherly correction for their amendment, and triall of Gods grace in them, and to make them like Christ? Yes.

82. Q. *But what say you to death, which the faithfull endure as well as others?*

Is not that at least laid on them to satisfie God in part for their sins? No.

Or, Is death it selfe a temporall chastisement at the worst to the faithfull? Yes.

And, Withall a passage to a better condition? Yes.

83. Q. *What benefit or better condition can there be to the body after death?*

Shall there be to every faithfull soule, a resurrection of the body from death? Yes.

Or, Shall not the bodies (even of the faithfull) remaine for ever in their graves dead and rotten? No.

84. Q. *What bodies shall be raised againe?*

Shall they be the very same bodies that died? Yes.

Or, Others like them, new created and joyned to the soules? No.

And, Shall the bodies of the faithfull be now made strong and glorious? Yes.

Or, Be raised weak and imperfect as they were before? No.

83 Q.

mendment, and c trials of Gods grace in them, and to make them d like Christ.
b *Heb.* 12. 6. 10, 11.
c *Jam.* 1. 2, 3, 4. *Rom.* 8. 29. *John* 15. 2. 8. 20.

82 *A.* e Death it self to the faithfull is but a temporall chastisement at the worst and withall a passage to a better condition, e 1 *Cor.* 15. 54, 55.

83 *A.* There shall be to every faithfull soul f resurrection of the body from death.
f 1 *Cor.* 15. 42. 44. 1 *Cor.* 6. 14.

84 *A.* The g very same body shall be raised again that died; but the bodies of the faithfull shall now be made strong and h glorious.
g 1 *Cor.* 15. 42. 43. 44.
h *Phil.* 3. 21.

85. *A.*

85 Q. *What shall become of the bodies of the wicked at the last day?*

Shall they be raised also? Yes

Or, Shall they continue in the grave still? No

And, Shall they be raised with any honour, or for their good? No

Or, That being condemned, both body and soule may be cast into hell fire for ever? Yes.

86 Q. *What benefit shall be to the faithfull after the generall resurrection?*

Shall they die any more? No.

Or, Enjoy life everlasting? Yes,

And, Shall they live upon earth any more? No.

Or, Endure any more misery, pain, or sorrow? No.

Or, Enjoy all happinesse and glory with Christ in Heaven? Yes.

85 *A.* The bodies of the wicked shall be raised also at the last day, that being condemned, both body & soule may be cast into hell fire for ever. *i John* 5.29. *k Matth.* 25.41, *and* 46.

86 *A.* After the generall resurrection the faithfull shall *l* die no more, but enjoy *m* life everlasting, & all happines and glory *o* with Christ *p* in heaven. *l Luke* 20. 35, 36. *m Mat.* 25.46. *n Eph.* 1.18. *o John* 17. 24. *p* 1 *Pet.* 1.4.

Questi-

Questions and Answers tending to explaine the *Ten Commandments*.

Question 1.

HOw do they live here, who partake of Christ and all his benefits?

Do they live in sin as they list?

No.

Do they serve God and keep his Commandments?

Yes.

Q. *How many Commandments are there?*

Are there not ten?

Yes.

And, Are they not the summe and substance of all Gods perpetuall Law?

Yes.

And, Hath not every one of them a generall meaning and scope, that forbids whatsoever tendeth to that?

Yes.

And, Do they not among them forbid all evill?

Yes

And, Command all good?

Yes.

And, That in words & thoughts as well as deeds?

Yes.

Q. *What is the first Commandment?*

Q. *What is the generall meaning and scope of the first Commandment?*

Is it not the giving of all possible glory and worship to one onely God, without any equal or partner?

Yes.

O

A. They that partake of Christ and all his benefits, do *a* serve God and *b* keepe his Commandments.

a Heb. 9. 14. Rom. 6. 22. b 1 Joh. 2. v. 3, 4, 5.

A. There are ten Commandments wch are the sum and substance of all Gods perpetuall Law. *c Deut. 10. 9. Exod. 34. 28.*

A. I am the Lord, &c.

3 *A.* The generall meaning and scope of the first Commandment, is the giving all possible *d* glory and

e wor-

Or, May we worship more Gods then one?

Or, Faile, to love, trust, feare, praise, or obey God sometimes without sin?

Or, Love, trust, feare, praise or obey some creature, at least sometimes, more then God?

Or, As much as God in any respect whatsoever?

Or, Set up our owne selves, by pride, or trusting to our selves, without regard of God?

Q. *What is the second Commandment?*

4 Q. *What is the generall meaning of the second Commandment?*

Is it not the worshipping of God with those things and actions which himself onely hath appointed?

Or, May we not use as parts of worship, and matters of Religion and holinesse, something or other, meerly invented by man?

Or, Be carelesse of those duties which God hath appointed for his worship?

5 Q. *Why are Images forbidden by name in the 2. Commandment? and how far are they forbidden?*

Are all Images and Pictures to represent God, abominable to be made?

And, Are all pictures of a man (as of ones friend, and the like) also unlawfull and abominable?

But is not all worshipping of any

No. worship to the onely God, without any equall or partner. *Psal. 96 7, 8. Acts 10. 1 John 2. 15.*

No.

No.

No.

A. Thou shalt not make, &c.

4 A. The generall meaning of the second Commandment, is the worshipping of God with those things and actions which g himselfe onely hath appointed. g *Deut. 4. 2. Matth. 15. 9.*

Yes. No.

5 A. All h Images and Pictures to represent God are abominable to be made, and so is all k worship of them, though with pretence of worshipping God by them,

h *Deut.*

any Image or Picture, and bowing down to them also abominable?

And, Is it any way excusable, though it be with pretence of worshipping God by them?

Q. *What is the third Commandment?*

6 Q. *What is the generall meaning of the third Commandment?*

Is it not the reverend using of whatsoever belongeth to God, and to those ends onely which he hath allowed?

Or, May we profane any of them?

Or, Abuse them to ill ends?

Or, Neglect Gods ends in the using of them?

Q. *What is the fourth Commandment?*

7 Q. *What is the generall meaning of the fourth Commandment?*

Is it not the solemne times of worship, necessary to Religion, at Gods onely appointment, and chiefly, a standing day in the week, of rest from worldly businesse to attend on God?

Or, May men of themselves appoint any dayes or times, as necessary to Religion?

Or, May we unnecessarily spend Gods Day upon our selves?

Or, Upon any worldly matter?

Q. *What is the fifth Commandment?*

Yes. Deut. 4. 15. 16. 18. 1 Deut. 27. Esay 42. 17. 1 Exod. 32. 4. 5.

No. the 8.

Yes. Thou shalt not ta &c.

6 A. The gener meaning of the th Commandment, is t reverent using whatsoever belonge to God, and to tho ends onely which hath allowed.

No. A. Remember, &c.

No. 7 A. The gener meaning of the four Commandment, is th solemn times of wo ship, necessary to R ligion at Gods one appointment, an

Yes. chiefly a standing da

No. in the weeke, of Re from worldly busine

No. to attend on God.

No. A. Honour thy F ther, &c.

Q. *What is the generall meaning of the fifth Commandment?*

Is not the giving all due honour and respect to all men, especially superiours?

Or, May we disobey the lawful commands of superiours when they please us not?

Or, Carry our selves proudly toward any, even the meanest of our brethren?

Q. *What is the sixth Commandment?*

Q. *What is the generall meaning of the sixth Commandment?*

Is not the preserving of mens persons and lives and souls in all safety?

Or, May we, though we are provoked, do them the least harm?

Or, Give them any despightfull words?

Or, Harbour hatred or malice against them?

Or, May we be angry with them without cause?

Or, More then there is cause?

Or, Forbeare to have a tender care of any to the utmost of our power?

Q. *What is the seventh Commandment?*

10 Q. *What is the generall meaning of the seventh Commandment?*

Is it not the maintaining of chastity in all, married and unmarried,

Yes. 8 *A.* The generall meaning of the fifth Commandment, is the giving all due *m* honour and respect to all men, specially *n* superiours. m *1 Pet.* 2. 17. n *Rom.* 13. 7.

No.

No.

A. *Thou shalt not kill.*

Yes. 9 *A.* The generall meaning of the sixth Commandment, is the preserving of mens *o* persons and *p* lives, *q* and souls in all safety. o *Math.* 5. 21, 22. p *Proverbs* 24. 11, 12. q *Jude* 22, 23. *Levit.* 19. 17.

No.

No.

No.

No.

A. *Thou shalt not commit adultery.*

10 *A.* The generall meaning of the seventh Commandment is the

married, and in the heart, and words, as well as behaviour?

Or, May not any, the unmarried at least, especially young people, take liberty to use some light and wanton carriage sometimes?

Or, Wanton speeches?

Or, Wanton looks?

Or, At least have lustfull, and wanton thoughts?

And, Are not unnaturall lusts specially forbidden?

Q. *What is the eighth Commandment?*

A. Thou shalt not steale.

Q. *What is the generall meaning of the eighth Commandment?*

Is it not the preserving of mens goods and estates in all safety?

Or, May we never wrong them in their estates any way, though they be able to beare it, and we are poor?

Or, Oppresse them in any thing, having the law of men on our side?

Or, Defraud them in any kind, when We find them unskilfull, or heedlesse; even though they pretend great skill or care?

Or, May we forbeare to help them or further their good, when we may without speciall wrong to our selves?

Q. *What is the ninth Commandment?*

A. Thou shalt not beare, &c.

Q. *What is the generall meaning of the ninth Commandment?*

Is

maintaining r chastity in all, married or unmarried, and in s heart and t words, as well as u behaviour. r 1 Thess. 4. 3, 4. s Mat. 5. 27. t Ephes. 5. 4. u Rom. 13. 13.

Yes.

A. Thou shalt not steale.

Q. The generall meaning of the eighth Commandment is the preserving of mens x goods and estates in y all safety. x 1 Thess. 4. 6. y Exod. 23. 4, 5.

A. Thou shalt not beare, &c.

Q. The general mean-

Is it not the maintaining of truth?

And, Preserving mens good names?

Or, May we at any time lie?

Though it be for our advantage?

Or, For our safety?

Or, For any others sake?

Or, Even for Gods glory?

Or, Whether just cause speake all or nothing?

Or, Though the thing we speake be true?

Or, Forbear to speak good of others, when we might speake truth and without it?

Or, Forbear to maintaine the truth when it is seasonable, and we are called to maintain it?

Q. What is the tenth Commandment?

Q. What is the generall meaning of the tenth Commandment?

Is it not contentednesse with what is our own?

And, Rejoycing in anothers good, as our owne?

Or, May we at any time grudge our good others enjoy?

Though we our selves did expect as much, and have it not?

Or, May we envy them at any time for any thing?

Though we think they deserve not what they have?

Or, That they abuse it?

Or, Will abuse it?

Or,

meaning of the ninth Commandment is *a* the maintaining of truth *b* and the preserving of mens *c* good names. *a Prov.* 24. 28. *2 Ephes.* 4. 25. *b James* 4. 11. *Levit.* 19. 16.

A. Thou shalt not covet, &c.

13 *A.* The generall meaning of the tenth Commandement is *b* contentednesse with what is our own, and *c* rejoycing in anothers good *d* as in our own, *e* forbidding the least motions and inclinations to the contrary. *b Heb.* 13. 5. *c Rom.* 12. 16. *d Phil.* 2. 4. *e Rom.* 7. 7.

C 2 14. *A.*

May we be [illegible] for our selves, and regardless of others?

No.

And, Are not the faithfull commanded sometimes to be unblameable?

Yes.

14 Q. *How perfectly doe the faithfull keep Gods Commandments while they are upon earth?*

Is there a just man upon the earth that doth good and sinneth not?

No.

Or, Do any attaine to perfection in Gods sight here?

No.

Yes, Do not the faithfull strive for perfection.

Yes.

And, May they not be unblameable before men?

Yes.

15 Q. *How then are any justified and counted righteous before God?*

Can they ever be justified by their works and obedience to the Law?

No.

Or, Onely by Gods free grace, through faith in Christs righteousnesse?

Yes.

16 Q. *What must a faithfull man do, when he hath again sinned and broken Gods Commandment after God hath justified him?*

May hee go on carelessly in sinne, and presume God will justifie him still though he repent not?

No.

Or, Must he not returne to God

14 *A.* The faithfull do not *f* attain to perfection in Gods sight here, *g* yet they strive for it, and may be unblameable before men. *f Phil.* 3. 12, 13. *Gal.* 5. 17. *g 1 Joh.* 3. 3. *h 1 The.* 2. 10. *Phil.* 2. 15.

15 *A.* None can ever be justified by their workes and obedience to the Law: but onely by Gods free grace through Faith in Christs righteousnesse. *i Gal.* 4. 16. *Rom.* 3. 23, 24, 25, 26. *Ephes.* 2. 8, 9.

16 *A.* When a faithful man hath sinned he must *k* returne to God by renewing his *l* repentance, and *m* faith in Christ. *k Hosea* 14. 1. 1 *John* 1. 9. *Heb.* 4. 14, 15, 16.

17 *A*

God by renewing his repentance and faith in Christ?

17 Q. *But how can a man have pardon that sinneth againe and againe?*

Is it not impossible there should be any pardon for such?

Or, Is Christ still our Advocate and Surety procuring us pardon when we repent, and come to him by faith?

17 A. Christ is still our Advocate and Surety procuring us pardon when we repent, and come to him by faith. 1 Joh. 2. 1. Heb. 10. 21, 22.

Questions and Answers tending to explaine The Lords Prayer.

Question 1.

What we are to aske, that we believe, and keepe Gods Commandements.

Is it altogether from our selves?

Or, Onely from Gods grace through Christ?

Or, Partly from God, and partly from our selves?

Or, From God, through any mediator beside Christ?

2 Q. *How doth God use to worke repentance and faith in us?*

Is it not by his word, with which his Spirit conveyeth his grace unto us?

Or, Vseth he to worke by his Spirit without his Word?

Or, Would the Word doe us any good without the Spirit?

3 Q. *How may we obtain grace from God when we finde our selves to want it?*

Will he not have us to pray to him for it?

Or, May we expect it without praying for it?

Or, May we expect any other good

No.

Yes.

No.

No.

Yes.

No.

No.

Yes.

No.

1 *A.* It is onely from Gods grace through Christ that we repent, and *b* believe, and *c* keep Gods Commandments. a 2 *Tim.* 2. 25. *Acts* 5. 31. *b Ephes.* 2. 8. *Heb.* 12. 2. *c Heb.* 8. 10. *John* 15. 5. *Phil.* 4. 13.

2 *A.* God workes *d* repentance and *e* faith in us by his Word, with which his *f* Spirit conveyeth his grace unto us. d 2 *Tim.* 2. 25. e *Rom.* 10. 17. f 2 *Cor.* 3. 3. 1 *Pet.* 1. 22.

3 *A.* God will have us to *g* pray to him for grace, as *h* also for all other good things, when we want them. g *Ezek.* 36. 25. &. with

good thing without prayer? No.

Or, Will God have us to pray to him also for all other good things when we want them? Yes.

4 Q. *What is Prayer?*

Is it not the making our requests to God, by powring out our hearts before him? Yes.

Or, Is the repeating of the beliefe a Prayer? No.

Or, Is the repeating of the ten Commandments a Prayer? No.

Or, Do we pray when we say over the words of any prayer without understanding? No.

Or, Without our hearts go along with our tongues and lips? No

4 Q. *To whom must we pray, or may we pray?*

Must we pray to God alone? Yes.

And, May we pray to none else? No.

Or, May we pray to Angels? No.

Or, To Saints in heaven? No.

Or, To the blessed Virgin? No.

6 Q. *In whose name must we pray, or may we pray?*

May we pray in our owne names, that is, trusting in our own rightecusnesse? No.

Or, In the name of any Saint? No.

Or, Angel? No

Or, Of the blessed Virgin? No.

Trusting in any of them, or any other meere creature, for acception of our prayers? No.

Or, Must we pray in the name of Christ alone? Yes

Trust-

with 37. h *Jer.* 29. 11. 12. *Luke* 11. 9, 10. 13.

4. *A.* Prayer is the making of our requests to God, by k powring out our hearts before him.

i *Phi.* 4. 6. k *Psa.* 62. 8.

5. *A.* We must pray to l God alone, and none else. l *Psal.* 65. 2.

6 *A.* We must pray in the m name of Christ alone, and n of none else, trusting only upon Him, for making our Prayers accepted. m *John* 16. 23. n *John* 14. 6. 1. *Tim.* 2. 5.

Trusting upon him and none else, for making our prayers accepted?

Yes.

7 Q. *What rule or direction have we for the making of our prayers? With what affections we should pray, and for what things?*

Q. *What is that you call the Lords Prayer? Repeat it.*

Is not Gods Word to be our rule and direction?

Yes.

And, Specially the Lords prayer, which Christ himselfe hath taught us?

Yes

Or, May we pray as we list?

No.

Or, For what we list?

No.

8 Q. *With what affections must we always pray, according to the direction of the Lords Prayer?*

Must we not alwayes pray in faith, as coming to a father, and one who hath all power?

Yes.

And, In humility, as to our heavenly Father, and the King of the whole world?

Yes.

And, In charity for others, as for our selves?

Yes.

And, Forgiving, as we expect forgivenesse?

Yes.

And, In thankfulnesse, as to him that ruleth all, and doth all for us?

Yes.

Or, May any of these be altogether wanting, and yet our prayer acceptable?

No.

9 Q. *What are we taught to pray for in the Lords Prayer, saying, Hallowed be thy Name?*

It

7 *A.* The rule of our Prayers is *o* Gods Word, *p* specially the Lords Prayer. *o Esa.* 8. 20. *p Mat.* 6. 9. *&c. Luke* 11. 2. *&c.*

A. Our Father, &c.

8 *A.* the Lords prayer directeth us to pray in faith, and humility, and charity, & thankfulnesse.

9 *A.* When we say, hallowed be thy name, we pray, that

God

Is it not that God may be infinitely honoured above us and all creatures?

And, Everlastingly glorified by us and all creatures?

Or, May we at any time take the honour of any thing wholly to our selves?

Or, Match our selves with God in any respect?

Or, Ascribe like honour in any respect to any creature that wee do to God?

Or, Be careleſſe of glorifying God in ſome thing or other, at ſome time or other?

And, Need wee trouble our ſelves, if others neglect to glorifie God any way?

Or, When any thing is ſpoken or done to his diſhonour, may we be careleſſe of it?

10 Q. *What are wee taught to pray for, ſaying, Thy Kingdome come?*

Is it not that Chriſt may reign throughout the World by his Word?

And, That in deſpite of Satan, and all other rebellious enemies?

And, Is Gods Kingdome and Chriſts Kingdome all one?

Doth Chriſts Kingdome any where take place, where his Word beareth not the ſway?

Or, Need we trouble our ſelves, if Chriſt and his Word doe not prevaile

God may be infinitely honoured *q* above us and all creatures, and everlastingly glorified by us and all creatures. q *Pſal.* 115. 1, 2, *&c. Pſal.* 103. 22.

10 *A.* When we ſay, Thy Kingdome come, we pray, that *ſ* Chriſt may reign throughout the World, *t* by his word in deſpite of Satan, and all other rebellious enemies. ſ *Pſ.* 110. 1, 2, 1 2 *Theſ.* 3. 1.

11 *A.* When

prevaile any where in doing
we our selves are ruled by it?

Or, When Satans kingdome
prevaileth, and any other rebe
llious enemies of Christ, may
wee be carelesse to see or hear
it?

11 *Q. When are wee taught*
to pray for, saying, Thy will be
done?

Is it not that Gods will may
bee fully yeilded to at all
times?

Or, May wee not sometimes
stand upon having our owne
wils?

Or, Grudge that we are forced
to endure Gods will?

Or, Give way sometimes to
the lusts of men contrary to
Gods will?

And, Need wee trouble our
selves, if Gods will be not done
by others, seeing as we do it our
selves?

Or, If others grudge to be forced to endure Gods will, may
wee be careless to see or hear
it?

12 *Q. When are wee taught to*
pray for, saying, Give us this day
our daily bread?

Doe wee not beg of God all
needfull things for our bodily life
and outward condition?

And, A blessing withall upon
the things that are given us?

And, Freedome also from all
harmes,

Yes.

No.

Yes.

No.

Yes.

Yes.

11 *A.* When we
say, Thy will be done,
we pray that as God
will may be fully yeil
ded to, *x* not our own
wils, *y* nor the lusts of
men. *z* *Psal.* 143. 10.
Matth. 26. 39, 42.
Psal. 140. 8. 1 *Pet.*
4. 2, 3.

12 *A.* When wee
say, Give us this day
our daily bread, we
begge all needfull
things for our bodily
life and outward con-
dition, with a bles-
sing

in our outward condition.

Or, to have bread the onely thing we are allowed to aske?

13 Q. *What are we taught to pray for, saying, Forgive us our trespasses?*

Doe wee not beg of God, that he will not require of us our selves to suffer or satisfie for our sinnes past?

And, Withall to assure us that he will not?

Or, Are wee forgiven if God doe require of us our selves, to suffer or satisfie for our sinnes past?

Or, Vnlesse he accept the suffering and satisfaction of another, namely of Christ?

14 Q. *What are wee taught to pray for, saying, Lead us not into temptation?*

Doe we not beg of God that we may not meet with any provocation to sin?

And, May also have all helps to grace?

Or, May we be so confident of our selves as wee need not aske these things.

15 Q. *What are we taught to pray for, saying, Deliver us from evill?*

Doe we not beg that we may be kept from sin?

And,

sing on them, and a freedome from all temptations. y *Prov.* 30.8. z *Psal.* 18.9. a *Psal.* 17.8.

13 *A.* When wee say, Forgive us our trespasses, wee beg of God, never to require of us ourselves to suffer and satisfie for our *c* sins past, and to *d* assure us that hee will not. b *Psal.* 143.2. c *Psal.* 79.8. *Psal.* 25.7. d *Psal.* 51.12.

14 *A.* When wee say, Lead us not into temptation, we beg of God that we may not meet with any *e* provocation to sin, and may have *f* all helps to grace. e *Prov.* 30.8.9. *Psal.* 141.4. f *Psal.* 43.3. *Psal.* 119.43. *Psal.* 141.5.

15 *A.* When we say, Deliver us from evill, wee beg of God to be kept from *g* sin, specially

And, Spetially from living in sinne?

And, To have all things blessed to our grace and salvation?

And, To keep from Satan and Hell?

Q. Is any of this needlesse to be asked?

Q. May we presume to live in sinne, and yet wish to escape Satan and Hell, and be saved?

Questions and Answers tending to explaine the *Sacraments*.

Question 1.

WHat other meanes besides prayer, hath God appointed us to use, to confirme and increase our faith and grace?

Hath he not appointed us to use his Word and Sacraments? Yes.

Or, May we at any time wilfully forbeare the use of them without offence to God, and hurt to our selves? No.

2 Q. *How will God have us use his word, that it may doe us further good?*

Is it enough onely to reade it, without hearing of it preached? No.

Or, To heare it onely preached, without reading of it? No.

Or, Without hearing it read? No.

Or, Will it doe us any good other way, unlesse wee use it with delight, meeknesse, faith, and a faithfull desire to grow thereby?

3 Q. *How many Sacraments are there appointed by Christ?*

Are there onely two, namely Baptisme

A. To confirme and increase our faith and grace, God, besides prayer, hath appointed us to use his *a* word & *b* Sacraments. a *Col.* 3. 16. b *Marke* 16.16. *Luke* 22.19,20.

2 A. We are both to *c* read Gods Word, & *d* heare it *e* preached, and *f* read, with *g* delight, *h* meeknesse, *i* faith, and a faithfull *k* desire to grow thereby. c *Iohn* 5.39. *Acts* 17.11,12. d 1 *Thes.* 5. 20. e 2 *Tim.* 4. 1, 2. f *Acts* 13.15. g *Psal.* 1. 2. h *Iam.* 1,21. i *Heb.* 4.2. k 1 *Pet.* 2.2.

3 A. There are two Sacraments appointed by Christ, namely, Baptisme,

Baptisme and the Lords Supper?
Or, Are there more then two?
Or, Fewer?

4 Q. *What is a Sacrament?*
Is it not the applying of an outward visible creature to our bodies, as a signe, seale, or pledge from God of a like inward and spirituall grace to our soules?
Or, Is there a Sacrament where there is no such visible signe?
Or, Where the outward creatures are not applyed to our bodies, but onely gazed on?
Or, Are the Sacraments bare signes, without any spirituall grace to our soules offered by them?

5 Q. *Who hath authority and power to ordaine a Sacrament?*
Hath not Christ alone authority to command any such use of any creature for a Sacrament?
Or, Hath any man or company of men any such authority?
And, Hath Christ alone power to assure any such grace with it?
Or, Can any man, or men of themselves promise it?

6. Q. *What is Baptisme outwardly in regard of the visible signe, or creature commanded to be applied to our bodies?*
Is it washing the body with water?

Yes. Baptisme, and the
No. Lords Supper,
No. more, *Matth.* 28. 19.
in 1 *Cor.* 11. 23, 24, 25.

4. *A.* Sacrament
the applying an out
ward visible creatur
to our bodies as
a signe, seal, and pledg
from God of a like
inward and spiritual
grace to our soules
Gen. 17. *Rom.* 4.
11. & 1 *Cor.* 10. 16.

5. *A. p* Christ alone
hath authority to com-
mand the use of any
creature for a Sacra-
ment; and *q* alone
power to assure any
grace with it. *p Matt.*
7. 7, *q Col.* 2. 2, 9, 10.
1 *John* 1. 16, 17.

6. *A.* Baptisme out-
wardly is washing the
body with *r* water by
dipping or sprinkling,

in

ater by dipping, or sprinkling?
he name of the Father, &c.?
May not any other creature
used for it besides water?
And, Will sprinkling the
ver doe it, without dipping
it?
And, Will not other words do
Else, where there is not alle
three persons of the blessed
rinity named?

Q. *What is the inward and*
spiritual grace sealed to the faithfull
in Baptisme?

Is it the vertue of Christs
ood, and of his Spirit, to the
ashing away of sin, and new
irth to the life of grace?

Or, Do any of the faithfull,
ho are baptized, misse of this
race?

Or, Do hypocrites, though
utwardly baptized, partake of
is grace?

Q. *How often is baptisme to*
be administred to any one party?
Must it be often administred
the same party?
Or, May it be if any desire it?
Or, Must it be to any one one
ce, and no more?
And, Is it so because as we
n be borne but once naturally,
but once spiritually?

Q. *How is it proved, that*
children borne within the Church
are to be baptized?
Is there a just proofe of it, that
children

Yes.
No.
Yes.
No.
Yes.
No.
No.
No.
No.
Yes.
Yes.

in the z name of the Father, and of the Son, and of the holy Ghost. *Iohn* 3. 22. & *Mat.* 28. 19.

A. The inward grace sealed to the faithfull in Baptisme, is the a vertue of Christs blood, and of his Spirit, to the x washing away of sin, and new birth to the life of grace. u *Rom.* 6. 3, 4. x *Acts* 22. 16. y *Tit.* 3. 5.

A. Baptisme is to be administred to any one only once, and no more, because as we can be borne but once naturally, so but once spiritually.

A. Children born within the Church are to be baptised, because they

children otherwise to be circumcised by Gods command?

Or, Is there any such difference between Circumcision and Baptisme, as for children to be admitted to the one and not to the other?

And, Is it not also a just proofe of it, because such children are within Gods Covenant, and to have right to the seale of it?

10. Q. *Since nothing can be required of children when they are brought to Baptisme, what is required of them afterward when they come to yeares of discretion, in consideration that they have been baptized?*

Are they not then bound to practise faith and obedience?

Or, Are they free from any such engagements, although their sureties that required baptisme for them did promise and vow it in their names?

And, Shall they feele any benefit of their Baptisme, when they come to yeares without this?

Or, Faile to feele it if they practise this?

11 Q. *What is the Lords Supper outwardly, in regard of the visible sign or creature commanded to be applied to our bodies?*

Is it both eating bread, and drinking wine, in remembrance of Christ, and his death for us?

Or, May we not onely eat the

Yes. No. Yes. Yes. No. No. No. Yes.

they were y wont be circumcised a because they within Gods Cov nant, and to have ri to the seal of it. y *Ge* 17. 12. *Gen.* 17. 1 *Cor.* 7. 14.

10 *A.* Children ba tized are bound wh they come to years discretion, to practi faith and obed ence, and then th shall feel the bene of their Baptism a *Gal.* 3. 26. b *Ro* 6. 3, 4.

11 *A.* The Lo Supper outwardly c both eating brea and drinking wi in remembrance Christ, and his dea

bread and forbeare to drink
wine?

And, after the consecration for
Sacrament, is it still bread
which we breake and eate?

And, Wine which we drink?

Or, Is it substantially changed
to the very body and blood of
Christ?

And, Doo wee receive aright
we receive the bread and wine
forget Christ?

Or, Remember his passion, and
given his flesh for us?

Q. *What is the Lords Sup-
inwardly in respect of the inward
spiritual grace therin offered un-
us?*

Is it not Christs body and
lood nourishing our soules by
newing pardon for sin past, and
ace against sin hereafter?

Or, Is there onely a bare re-
embrance of Christs body and
lood, without an effectuall par-
king of them by those that
ome aright to receive them?

Or, Can the body and blood
Christ be received by any
thout benefit to their soules?

And, They missing pardon for
past?

Or, Missing of some renewed
ace against sin hereafter?

13. Q. *Who doe partake of the
dy and blood of Christ in the
ds Supper? and how is it re-*

for us. 1 *Cor.* 11. 23.
No. 24, 25, 26.

Yes.

Yes.

No.

No.

No.

12 A. The spirituall grace in the Lords Supper is *d* Christs body & blood, *e* nourishing our souls by renewing pardon for sin past, and grace against sinne hereafter.

d 1 *Cor.* 10. 16. *e* *Ioh.* 6. 51, 54, 55, 58.

No.

No.

No.

No.

13 A. The body & blood of Christ in the Lords Supper is *f* on-

Is it onely received by the faithful, and onely by them by faith?

Or, Doe any else receive it though they eate the bread, and drink the wine?

Or, Doe the faithfull themselves receive it with their hands and mouthes?

14 Q. *How often is the Lords Supper to bee administred and received?*

Is it often to be administred?

Or, Seldome?

And, Must it be received often?

Or, Seldome?

Or, May any keepe away at their owne pleasure, and come onely when they list?

Or, Are they excusable that refuse to come, because they have no leisure for worldly businesse?

Or, Because they have not repented of their sins?

Or, Because they are not in charity?

Or, Any such like excuse?

15 Q. *How must a man come to the Lords Supper?*

May a man come carelesly, without preparing himselfe?

Or, Can a man prepare himself sufficiently unless he examine himself?

And, Doth not a man else eate and drink unworthily?

And, May any ignorant persons

Are they not repentance and faith, and thankfulnesse, and charity?

Or, May a man come in his unrepented of?

Or, Without faith in Christ?

Or, Without thankfulnesse to Christ?

Or, Without charity to men?

Or, Is any man a christian that is altogether without these?

Q. How must a man examine himselfe about his repentance, as he may know he doth truly repent?

Is it when he seeth sin so odious and mischievous as he resolveth nothing

No. A. They that eate and drink unworthily at the Lords Supper, are guilty of Christs body & bloody and eate and drinke damnation to themselves, if they repent not of it. *k* 1 *Cor.* 11. 27, 29, 32, 33.

Yes. A. When a man commeth to the Lords Supper, the things he must examine himself about, are *l* repentance and *m* faith, & *n* thankfulnesse, and *o* charity: for a man is no Christian that is altogether without these. 1 *Luke* 13. 3, 5. *m* *John* 3. 36. *n* *Col.* 3. 15, 17. *o* *Mat.* 6. 15. 1 *Cor.* 10. 17.

No. A. A man may know that he truly repenteth, when he seeth sin *p* so odious, and so *q* mischievous, as he

nothing shall make him willing to sin againe?

Or, Doth a man truly repent unlesse he see sin to be most odious and most mischievous?

Or, Vnlesse he resolve against all sin?

19 Q. *How may a man examine himself about his faith so, as to know he hath true faith in Christ?*

Is it not when he looketh for pardon and all good to his soule onely from Christs death, and looking at that, keepeth his soule from fainting utterly?

Or, Doth he truly beleeve that joyneth any creature with Christ in expectation of pardon and good to his soule?

Or, Whose spirit so fainteth as he looketh not at all for any good from Christ?

20 Q. *How may a man examine himself about his thankfulnes to Christ so, as he may know he is truly thankfull.*

Is it when he esteemeth Christs love and benefits above all others, and is desireth to please him in all things?

Or, Is he truly thankfull that esteemeth the love of men or their benefits more then Christs?

Or, Equall to them?

Or, Any benefits in temporall respects equall to Christs?

Or, That is not moved by Christs

Yes. resolveth nothing
shall make him wil-
ling to sin again. *Ezek.* 36. 31. & *Ezek.* 6. 11.
No. *1 Esay* 2c. 30. *Job* 34.
No. 31, 32. *Hos.* 14. 3.

Yes. 19 A. A man may know hee hath true faith in Christ, when
he looketh for pardon,
and all good to his
soule, and looking at
that keepeth his soule
from fainting utterly.
No. *Phil.* 3. 7, 8, 9, 10.

No. 20 A. A man may know he is truly thank-
full to Christ when he
esteemeth Christs love
and his benefits above
all others, and is de-
sireth to please Christ
in all things. *Eph.* 3.
17, 18, 19. & *Phil.* 3. 8.
& 2 *Cor.* 5. 14, 15.

rists love and benefits to de-
e to please him in all things?

21 Q. *How may a man examine himselfe about his charity so, as he may know he hath true charity toward all men?*

Is it when he loveth every one, even those that have wronged him, as he desireth God and men should love him?

Or, Hath he true charity that onely loveth his friends who are kinde to him?

Or, At the most those onely that wrong him not?

Or, Pretending to love even those that wrong him, yet his heart, and words, and dealings, are otherwise towards them, then he desireth from God and such men as love him?

No.

21 *A.* A man may know he hath true charity toward all men, when he loveth *x* every one, *y* even those that have wronged him, as he desires of God or * men should love him. *x James* 2. 8,9. *y Mat.* 5. 43, 44, 45. 2 *Mat.* 6. 12. * *Mat.* 7. 12. 1 *Joh.* 3. 18, 19.

Yes.

No.

No.

No.

FINIS.